¶ A warning for the wiſe, *a feare to the fond, a bridle* to the lewde, and a glaſſe to the good.

Written of the late Earthquake chanced in London and other places, the. 6. of April 1580. *for the glorie of God, and benefite of* men that warely can walke, *and wiſely can iudge.*

Set forth in verſe and proſe, by Thomas Churchyard Gentleman.

Seen and allowed.

¶ *Imprinted at London, by* Iohn Allde, and Nicholas Lyng: and are to be ſolde at the weaſt doꝛe *of Paules Church. Anno* 1580. *April.* 8.

4

To the Right worshipfull his verie good friend, M. Alexander *Nowel*, Deane of Paules.

THe fatherlye and faithfull maner of your diuine Doctrine (M. Deane,) with the blotlesse life you lead (soūded by the vniuersal report of good people) made mee often desirous to dedicate some labour of mine, to the protectiō of your sound iudgement. And now pricked forward by Gods mightie motion (and maruellous workes of late) to bestowe a fewe verses to a vertuous personage, in a vitious world & dangerous season, I haue chosen you among a multitude, to sounde out the trumpet of Gods glorie, and to giue passage to the playnesse of my pen, and willing paines I haue taken: Not as though my wordes or inuention (voide of depe profundity) might aduance any waye the high maiestie of God, or further the good Fame you haue gotten. But being in humility of minde, loking to the baseneſſe of this world, and meannes of my calling,

calling,(vnfurniſhed both of heauenly gifts & worldly good fortunes) I preſumed thorow my pen and ſtudie, to purchaſe you a friend, and reclaime the enimies of God to come home to their conſciences, and looke on the wonders of the Lorde, that dayly is working amōg his louing people. So neyther meaning to flatter(where tender eares can abyde no doubleneſſe) nor ſtretche out a bare Epiſtle, with a long diſcourſe of borrowed wordes, I betake you to the almightie, committing that followes (this ſimple ſhort Scedule) to the great and good conſideration of your Wiſdome.

From my lodging this eight of April. Your wel willer alwayes at commaundement.

Thomas Churchyarde.

¶ Churchyardes admonition to the Reader.

Truſt (good Reader) that the freſh memorie of this late wonder ſhall make thée to loke backe-warde vnto thy former faultes, and make thée a new man, in cleanneſſe of life. For the ſtraunger the things are that our eyes behold, the more the impreſſion of the minde is earneſtly occupied about the vnderſtanding of a wonder. And ẏ oftener we ſée marueiles, the more is Gods might made manifeſt, & we the more affrayed to offend. But perhaps, ſome fine headed fellowes will wreſt (by naturall argumentes) Gods doing and workes, to a worldly or earthly operation, procéeding from a hidden cauſe in the body and bowels of ẏ earth. As in déede of many other earthquakes before, hath bene written and throughly diſputed: A reaſon that man ma-

maketh, and a matter to be spokē of, but not much to be cōmended. Let such fine wittes search out secretes, and sift what they can from the bottome of their senses. Yet those that feare God, (and fēele in their consciences a diuine motion frō the consideration of worldly wonders) will take the Earthquake to be of a nother kinde of Nature: And beholding ȳ myraculous manner of the same, with open armes, and humble heart, will embrace Gods visitation, & worthily welcome the messanger he sendeth. Which assuredly cannot come, without his prouidence, nor be seen without his heauenly will and pleasure. And this is much to be noted: If naturall causes onely compelled such Earthquaks (and procured such tremblings,) then aswell in the wilde fieldes, as in the ciuill Townes, these alterations were often to be foūd. In deede many graue Auctors write, how mightie mountaines haue bene removed, & whole Countreys haue bene drowned, by ȳ occasion of Earthquaks. But in those kingdomes, the Lorde of al kinges (for some hidden iudgement to

himselfe) bare a greater sway in those causes and places, than any other natural properties. And though that in many territories & open fieldes (as good bookes make report) Earthquakes haue bene seene, and great hurt hath bene done: yet the harmes that come by Earthquakes in a ciuill towne (where God is honored and taketh care of his people) argues a maruellous mysterie, and perswades a further matter, than weake witted men may meddle withall. For sundry Cities haue sonk, & millions of Houses, Churches, Towres, and walles, haue bene by Earthquake vtterly ouerthrowen. But commonly such wonders are seen, where all the world may be a witnesse of Gods great glory: and mans vnsurctie of life may be thoroughly vnderstode. Now if for all things that sodenly happen, a reason may be made, and naturall argumentes leade mans belefe from the hope, feare, & confidence in God, then though thousandes of wonders happened in a day, not one among ten thousād would thinke that God doth any thing at al, but as natural causes do fal out, each thing to haue

both

both beginning and their end. God kéepe his chosen from such a conceit of chance, and beléefe of blindnesse. But now to be plaine, no threatning serueth a naughtie seruaunt, No whippe, nor rod, amendeth a loytering scholler, nor no example may reforme a filthie liuer. For whē ẏ plague is past, the people fall to pleasure. And euen as a horse forgets the spurre, & falles to a iumbeling pace, immediatly after his gentle remembrance: so man thinkes no longer on a wonder than a dreame, and makes no more accompt of a meruaile, than if a trifle had bene tolde him. Yet my hope is (good Reader) that the wise will be warned, and the well disposed person will be the better, while he liueth, as oft as this late Earthquake shal come to his minde and memorie. For it was marueious in the sight of man, & a great thing (no doubt) before the face of the Almightie: to whom be praise and glory for euer.

(*.*)

¶ The reporte of the saide Earthquake, howe it beganne.

ON Wednesdaye in the Easter wæke, beyng the first day of Aprill. 1580. betwene the houres of fiue and sixe in the euening, happned generally through all the City of London, & the Suburbes of the same (as it were in a moment and vppon the sodaine) a wonderful motion and trembling of the earth, in somuch, as Churches, Pallaces, Houses, and other buildings did so quiuer and shake, that such as were then present in the same were tossed to and fro as they stode, and others, as they sate on seates, driuen off from their places: some leaning backewardes, were readye to fall: and manye besides so shaken standing, that it brought suche terror to those that were in the same houses, that the most part feared, their houses woulde come downe vppon

vpon them, and therevppon ranne oute of their dores in greate perpleritie, to see whether their houses were stil standing in their wonted place or no. And some houses did so crackle, that the tables and stoles, with other furniture, as Brasse and Pewter, so tottered, that it was thought they would haue fallen to the ground, and the houses rente insunder. And this chaunced not only in London (& ỹ suburbs of ỹ same) but also in diuers other parts through the nerest places of our knowlege in Englād. But specially about S. Katherins, the Limehouse, & Radcliffe, where ỹ people were so maruellously amazed, ỹ it was pitifull to beholde how fearefully they ranne oute of their dores, and howe strangely one would beholde an other, thinking verilye, that the latter daye hadde bene come. And the houses on London bridge diddе shake euen in the same sort as in other parts of ỹ Citie. Whereby it appeareth, that the sayd trembling and mouing of the earth, did not onely passe vnder the houses on the firme ground, but also vnder the riuers

and waters. And to signifie better the generalitie of the same, you shal vnderstãd, that the Abbey Church at Westminster, was therewith so shaken, that one of the Pinacles of the same, loste aboue one foote of his toppe, the stones whereof fel to the ground. Also the Steeple in the Pallace so shoke, that the bel of the great Clocke sounded therewith, as thoughe it hadde bene stricken with some hãmer. Also at White Hal where hir Maiestie lieth, the great Chamber & other parts of the Court so shoke, as seemed strange to such as were present. The new Hall of the middle Tẽple did so shake also, as it caused a number of Gentlemẽ (being set to Supper) to ron forth with their knives in their hands, fearing that it woulde fall. It chanced also, Tho. Cobled being in ẏ pulpit in Christes church in Newgate market, preaching to ẏ people, sodenly ẏ church so shoke, ẏ out of the rofe of the same fell certayne greate stones, by the fall whereof, a boy named Thomas Gray, apprentice to Iohn Spurling Shomaker, was brayned, and Mabell Everet

his

his fellowe seruaunt, was stricken on the heade with a stone, being daungerously hurt, but is not dead: and a number of the people (by hasting to flee and scape away) were sore bruised and hurt, by falles and suche like accidentes. A number being at the Theatre and the Curtaine at Hollywell, beholding the playes, were so shaken, especially those that stode in the highest romthes and standings, that they were not a little dismayed, considering, that they coulde no waye shifte for themselues, vnlesse they wouldo, by leaping, hazarde their liues or limmes, as some did in deede, leaping frō the lowest standings. Also in Shordiche, and other places, fell Chimneis, and amōg others, in Filpot Lane, at Maister Alderman Osbornes fel a peece of a Chimney: likewise from the toppe of Paules Church, and other places, fel small peeces of stone, & morter from the toppes of houses. And other harme is not yet heard of (for the whych God be thanked.)

Et London wéep, whose wals of late
did shake with trembling feare,
Put sackcloth on, & waile your sins,
with many abytter teare:
For in your pompe, and chiefest pryde,
when Plagues began to seace,
And peoples hardned stubborne heartes,
forgot the God of peace:
An Earthquake came, with whirling noise
as House and Towre should fall:
A louing rodde of threatning wrath,
sent sure to warne vs all.
For such a terror did it bring,
to euery honest minde,
As day of Judgement had bene come,
with stormе and whirling winde.
The stræts did shake, the Churches rælde,
the ground it quiuered sore,
Men stode amazde, and women shrækt,
the babes did crie and rore:
The Steeples tottred tw and fro,
and locks of dwres did clinke:
The tiles from house came tũbling dwnne,
and ground began to shrinke.
The Bels did sounde without mans helpe,
the water walwmde and boylde.
The træs and floures did quake for feare,

as

as fruite ſhould cleane be ſpoyde.
The Theatre, for (ſome great regarde)
that open worlde ſhoulde note,
Was ſhakte ſo ſore, that ſundrye there,
a feareful frighting gaett.
Yea ſome were ſlaine, & cruſht with ſtones
from Chriſts Church roſe that fel:
And earth was brought, in ſuch a ſtate,
as worlde ſhoulde ſinke to Hel.
The wondring ſort (of wicked mindes)
that careleſſe ſteppes do treade,
Will ſmile to ſée the workes of God,
as wanton liues they leade.
But thoſe that grace hath toucht within,
by outward ſignes will ſhow,
That hart forethinks foule former faults,
for feare of greater blowe, (ſtrange,
Than now they féele through Earthquake
wherin Gods might is knowne,
And London (if Gods loue had lackt)
had ſurely bin orethrowne.
Loke in your hartes what cankers growe,
where ruſt hath gotten rote,
And ſearch your ioynts (you ſick in ſpirit)
from heade to ſole of foote.
Talke not of God, and follow world,
you know his name is great,

So is his wrath, when that his hate,
consumes you in his heate.
You fine dissemblers, shroude your selues
within his mercie seate,
And you that for this worldly muche,
your busie braynes do beate,
Amende and fall to better life:
But you that wantons are,
Repent, or Gods right hande wil marre
the sale of all your ware.
You grædie graceless Fulkers lewd,
that lets out gold for gaine,
Take hede, lest from the heauens hie,
hote fire and Brimstone rayne
Upon your heades, for shameful shifts:
and you that palter still,
With poore mes wiues, come fear ỹ Lord,
for punishe sure he will.
You mightie men and wealthy Chubbes,
that hurde vp drinkes in Chestes,
Proclayme a fast, and hold vp hands,
and leaue your *Bacchus* feastes.
You wicked folke that vse deceyte,
in selling nedeful things,
Tell truth, and leaue that lying trade,
that Gods displesure brings:
You Lordly maisters, loke on God,

and

and gouerne wel your charge,
And holde in youth, that reuell makes,
and riot ronnes at large.
You gamesome seruaunts, that doe playe
your thrifte away at Dice,
Fling downe the bones, forsake the flesshe,
in time reforme your vice.
You Pastors loke, your Lamps be light,
least you in darknesse fall,
Fleece not the flocke yee ought to fede,
for God beholdeth all.
You Courtiers liue, as you are taught,
bid finenesse now adew,
Let Mammon go, runne after God,
who shapeth men a newe.
You Lawiers cut, off long delayes,
knitte sutes vp soone and short,
Helpe poore mens sutes, that people plaine,
may giue you good reporte.
And all that in the Citie dwell,
and euery other where,
Thinke on the Erthquake, that you sawe,
whilst life and breath you beare.
For this was sent from fathers hand,
to make the childe to knowe,
The whisking rodde is neare their backes,
that out of order goe.
As yet he shewes a louing signe,

but when he lyſts to lowze,
The retchleſſe laddes, and froward ſonnes,
ſhall fæle their fathers powze.
This Earthquake is but half a checke,
to thoſe that warning takes:
But when in furie Plagues do chaunce,
when earth and heauen ſhakes,
Downe commes the pryde of Babylon,
and all full flatte on flowze:
As duſt that nowe is vnderfoote,
ſhal lye both rich and powze.
Look for your fall, that long haue ſtode,
in pompe and glozie great,
The ſeconde Earthquake when it commes,
will ſtrykc, before it threat.
This came to trie, how you can take
a threatning at his hande,
That rydes vpon the Starrie cloudes,
and hath a whyſking wande,
Will make the worlde to yarke and fling,
when he ſæs tyme therfoze.
Well, for this ſeaſon(gentle friends)
I dare nowe ſpeake no moze.
The Iudgements of the Lord are great,
God graunt, that well in græ,
From him you do good warning take,
and weigh theſe wozdes of mæ.

FINIS. *q Churchyarde.*

A true Reporte vpõ the great Earthquake.

Since forrain Reportes (right christian Reader) may not suffice to call in question our frailty, nor the hearing of Children monsterously borne prouoke vs to bridle our vntamed flesh, nor the warres and cruel blœdsheds of other Cuntries with their great pestilences, sorowes, and vnquiet state can make vs to be thankful for the Gospel which wee haue quietly maintaned by so gratious a Prince that the vniuersall world hath in admiratiõ: yet must this present cause this fearful wunder, this gentle token and sweet correction mortifie our cankred conceits and break in peces our hardned harts.

Vnsightedis that man that seeth not through this perfect spectacle the heauy burden of his grieuous offences, when Heauen and Earth, Fish and Fowle, Beasts and Wormes quake for our sin.

Now dooth the ancient Enemie seek after starting holes, and with vain encouragements would perswade men to esteeme these rare tokens as common trifles, therfore it behooues vs to put on the helmet of Saluation, the sword of the Spirit, ẏ Armour of life, & keep the Castle of a cleer Conscience to withstand the greeuous assaults of those three Rebels the world, the flesh and the deuil.

If wee haue with Peeter the Apostle broken promise with our Maister, and denyed him: let vs also with Peeter the Apostle shed sorowful teares, and with hartie repentaũce win him to be our good Father again.

If wee haue with cruel hands committed murder, or bondes of holy mariage: let vs with Dauid bewaile the death of Vrias, & lament the rape of Bethsabe, for hee is a gratio⁹ God, and hath no plesure to giue vnto his Enemy the olde serpent the creature that hee hath made and fashioned for him self to make vp his nũber of Saints. If thou hast been a persecuter with Saul: thy remedy is to become a Preacher with Paul, for hee hath

no

no pleasure in the death of a Sinner, but rather that hée may liue and amend.

If thou hast with Mary Magdalen broken the boundes of modestie, and followed the vain whistle of wantonnes, forgetting from whence thou camst, where thou art, and whither thou must: throwe from thée the golde̅ ball of pleasure which is secretly linde with poyson, & humbly with Mary Magdalen anoint the fæt of thy Sauiour with the teares of thy hart and wipe them with ẏ heares of thy hed.

Do not with the vnwise man fall in argument with thy maker why thou art made of this fashion or framed of ẏ mettel, for it is no reason the pot should say to the Potter why haste thou made mée of this fashion? If thou finde in thy self any imperfections by Nature: thy remedie is to make it perfect by Nurture.

Set not thy glory vpon sumptuous and stately buildings, which are subiect to the winde that is due vnto thy God, which bothe winde and wethers do obey, for so doing, thy wilful pleasure wil in the end return thy woful disprofit.

Strive not with Pharo to be a roring

Lyon, but labour with the Apostles to be a meek Lamb. Consider what a familiar name the Lord was content to take vpon him hauing the choise of all names in his owne hands. Had hee called himself Emperour, to that name had belonged great maiestie. Had hee called him self King, great is the feare of a Subiect towards that name. Had hee called him self Iustice to decide controuersies, there had belongd a worshipful reuerence to that degree, but hee to showe the kindenes of a merciful God: took the name of our Father vpon him, and did not disdain to call vs his Children. Then must wee by naturall reason think, which by bodily Fathers, when wee see our owne Children go astray, fall into themiseries of ỹ world run after the flesh, and become carelesse of their Elders counsel, if it make our heds gray, our harts heauy, must it not nedes offend our heauenly Father to see his sweet promises refused, his deuine excellencie so slightly credited, and his Ministers so slowly followed? That wouded man deserues to haue his sore rancle, his flesh rot, & his bones putrifie, ỹ knowes

a

a salue and wil not be his owne Surgiō.
Euen so since it hath pleased him to say Come vnto me all you that are heuy loden and I wil ease you, if wee come not, our sloth is the cause of our sorrow, and wee found guiltie of our owne blood.
If thou hast been prodigall or vainly spēt thy life or liuing vpon surfeting dishes ỹ worldly pleasure had prouided for thee, or if thou hast doted vpon ỹ painted beautie of Harlots whose secret winks and privy smiles are like drawing Adamāts.
If thou hast been lulled in the Cradle of delight and sung a sleep with the Sirens, labor earnestly in ỹ Chimiard of thy minde and with the prodigall Sonne return to to thy Father, and say Father I haue sinned against heauen and against thee, I am no more woorthy to be called thy sonne. Then he according to his fatherly mercy wil cause the fatted Calf to be kild, put a ring on thy hand and a faire garment on thy back. That wee may be all so accepted after our time of prodigalitie & vain expence of life: let vs wō harty repentaunce humble harts & lowe knees pray vnto ỹ Lord to whōe be all honor & glory. Amē.

A true Reporte of the Earth quake in London.

Two or three honest men that walked for their pleasure into Moorfield (sitting vpon a hil) were vpon a suddain tũbled down with such violence that when they recouered them selues: they were so amazed that for a good space they could not one speake to the other.

¶ Two honest men more sitting on a Cannon vpon Tower hil were on a sudden throwen of and the Cannons rolled and hopt vp and down very straunge.

The very waters and diches shooke and frothed wunderfully.

There were diuers Chimneies in many places about the Citie the vpper part throwen down. The Beasts in the feld rored meruelously.

In Christes Church with a stone that fel, there was one kild, and many hurt, in straining to get forth of the Church.

¶ They were so terrified in the Royall Exchaunge that many wept with feare, & with almuch spæd as they might many shut vp their windowes being very fearfully

fully amazed.

Through the whole Citie this ſuddain token was ſuddainly feard and I ſtand in dout wil as ſuddainly be forgotten.

A number of other things which are ſo cõmonly knowen as I nede not to write them. This wunder came ſo vnlokd for, that they forſoke their houſes in feare & with ſuch things as they had in their hands, rũning into the ſtræts gaſing one vpon an other. This bæing conſidered to ſhew our thankfulnes for ſo merciful a token let vs deſire the Lord our God to accept our humble prayer.

(:)

O Heauenly father which of thy owne free will and heauenly grace madest man like vnto thy self, and commaundst all creatures to obey him: after that our forefather Adam had transgressed, by whose fal we became Children of death, when thy maiestie was so mightily displeased that thou repentedst that thou madest man, yet vpon thy fatherly good will remembring thy mercy: thou didst not disdaine to send thine owne Sõne to be born of the blessed Virgin Mary.

And touching his manhood to take our fraile nature vpon him to liue heer in sorow & anguish, to be despised of sinners, to be called before Rulers, to be buffetted, to be spet at, to be slaũdred, & cruelly misused, to be betraied of his owne seruant Iudas, to be followed as

a murderer, to be deliuered into the hands of sinners, to be crucified vpon the crosse, to be laughed at of his enimes, to shead water and blood for our sakes, to dye among theeues, and after to be buried & then to rise again, to become heire with the in thy euerlasting kingdome. For remẽbraunce of these, and all thy other graces whẽ thy swoord of wrath is lifted vp ready to confound vs which rebell in sin against thy glory, thẽ remember thy deer sonnes death, cast a side thy pitieful eyes, beholde his grieuous wounds that bleed a fresh to pacifie thy anger, for get (O Lord) the offences of our youth, blot out of remẽbrauce ỹ sinnes of our forfathers, as it hath pleased thee to sẽd so gẽtle a remẽbrance as this earthquake, when it was in thy hands to shake our bodyes to dust, and our soules to hel: so merciful Fa-

ther

ther giue vs thy spirit of grace to take thy warning so thãkfully, & so mortifie all worldly desires in our harts, that we may iust for thy cõming, and humbly pray thee to hasten thy kingdome, that We may be partakers of thy heuenly felicitie and felow sharers with thy Saints and martirs to glorify thy name. Graũt this for thy deere sonnes sake, to whõe be all honor/ praise & glory world without end. Amen.

YOu that desire to heare of forrain newes,
or tales new coynd by rumors rash report:
Lay by such care good frends leaue of to muse,
the tale I tell shall sound in better sort.
No toy, no trifle, nor surmised iest:
But worthy wel to lodge in euery brest.

When Mountaines moue as late they did in (wales
great signe it is ỳ nature then is crost:
When Monsterous Infants tels such doctors (tales
the tokē shews sōe fauour hath bin lost.
With him that hath in charge ỳ vse of all:
To spill or saue, to raise or let vs fall.

When blasing starres, and bloody cloudes do (show
then time it is for men to serch a new:
And mark ỳ stock from whēce these graffes do (grow
the frute more straūge thē any gardner (knew
the Aire is chockt w̄ vapour of our sin:
When such vnwonted tokens call vs in.

The very seas of late haue chaung'd their tides
tis not so straūge as true the Sailers know:
Few things or none in former state abides,
such swelling flods, such great and monstrous
with other wonders to to straūge to tel: (snow
A charme for flesh when nature would rebell.

The

The braunch of pride beares such a gallãt grace
that plainnes now is thrust vnto the wall:
And couetousnes hath conquerd such a place,
that charitie must let his action fall.
Such writs of error subtiltie brings in:
That Conscience verdit is not worth a pin.

The Childe desires his fathers death for welth
bothe moste & least make Idoles of their golde:
Forgetting death that crepeth in by stelth,
to kil desire if baiard be to bolde.
The siluer key now opens euery gate:
Such is the blindenes of our present state.

Ipocrisie doth kep so great a coyle,
that Saints & Martirs they are slain a new:
And Usury breds such a bloody broyle,
that Pouertie bids all his toyes adieu.
Blindnes dyes him fast to cut the cardes:
to smother law with bribes & great rewardes

Then Glottony doth challenge for his share
his earthly ioy, which is his paunch to fill:
And wicked lust that bids a figge for care,
doth think this wanton world will tary still.
With seuerall scoffes they do not blush to say:
Put of repentaunce til an other day.

But

But if these tokens which be past and gon,
haue took no rote at all within your harts:
You nedes must graũt this earthquake to be one,
vnlesse you chalenge Heauen for desarts.
Our health of soules must hãg in great suspence
When earth and Sea do quake for our offence.

But now you Stewards which are put in trust
prepare against your Captain call account:
See that your bookes, and reconings fall out iust
I feare your paiment wil your welth surmount.
Trust not in seruces nor a golden tale:
The law is hard, the Iudge wil take no bale.

Let faith and truth giue suerties of your life,
first honour God, and then obey your Prince
Vse vpright dealing bothe to man and wife:
conquere eche cause that once may breed offence.
So shall you liue deuoide of all complaints:
With Psalmes of ioyto sing among ỹ Saints.

FINIS. *Richard Tarlton.*

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